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MISCELLANEOUS.

ADAM THE FIRST MAN.

In enumerating those of the elders who through faith obtained a good report, St. Paul, in the xith of Hebrews, sets before us a two-fold series. The first begins with Abel, and ends with the matron Sarah (1—11;) the second begins with Abraham, and ends with the harlot Rahab (17—31.) The series is in each place regular, according to chronological order. In the latter instance, we have Abraham, Isaac, Jacob, Joseph, Moses, and Rahab; as in the former, Abel, Enoch, Noah, Abraham, and Sarah: Abraham, who was so eminent for his faith, appearing in each.

Now since the former series proceeds regularly from Abel downwards, we might be led to expect that the Apostle would have begun one step higher, and told us something respecting Adam, the father of Abel: in which case, we should have had two series of six each, instead of one of five and the other of six, as they now stand. But on this subject we find him silent.

The case of Adam, it seems, is one on which it did not please Him, by whose inspiration the holy Scriptures were written, here to give us information. Yet, though it was deemed proper to omit the mention of him, the symmetry which appears in every part of the Bible, and no where more than in the writings of St. Paul, was not to be violated: and therefore, instead of speaking of Adam at the beginning, the Apostle speaks of something else, which comes at the beginning with equal propriety; namely, the creation of the world. Consequently, in the verse preceding the mention of Abel, we do not find "by faith Adam," &c., as afterwards, "by faith Enoch," "by faith Noah," &c.; but "through faith we understand that the worlds were framed by the word of God." Thus Adam is passed over in solemn silence. We hope that our common father repented, believed, and was saved: we think we see reasons in Scripture for this hope: but here the question is not determined. Interesting as it may appear, however, there is one by which each of us is still more closely affected; namely, whether the old Adam, in each of us, is giving place, by daily sanctification and growth in the divine life, to the new. Fallen in the first Adam, may we find salvation in the second!

EVE THE FIRST WOMAN.

Our Jewish brethren cannot reasonably object, if, at the beginning of our New-Testament Scriptures, they read of a man from a woman only: for, at the beginning of their own Scriptures, we read of a woman from a man only.

We should observe the order followed, in the creation of the world. The plan seems to have been, that the best things should come last. Thus we have first darkness, then light. Thus we have first morning, then evening. Thus first appear things without life, as the waters and the dry land; then things with only vegetable life, grass, herbs, and fruit-trees; then things with animal life, fishes, fowls, and beasts; and lastly man, a living soul, to have dominion over all. But in the making of man we have still the same order followed: for Adam was first formed, then Eve. The Apostle justly uses this, as an evidence of Eve's inferiority, as to command. But viewed in connection with the general order which we have already pointed out, and as part of the same plan, it seems to accord with the idea of greater excellence, as to beauty and temperament. Eve takes her beginning from the perfect man, when formed. Adam takes his beginning from the dust of the ground.

Satan, bent apparently to mar the work of creation when fresh from God's hand, does not begin by assailing some inferior and prior parts of the work, but proceeds at once to attack that which is last and fairest. He begins with Eve. In like manner the invading general makes at once for the capital of the land attacked, supposing that if he can carry that, he can carry all. In this attempt, Satan succeeds. Created last, and first in sin, Eve gives credit to his lies, and falls. Thus Satan works downwards, upon the whole of God's creation. The Creator, beginning with things inanimate, carries up his work to Eve, its fairest and last perfection. Satan, on the contrary, beginning with Eve, carries back his work of mischief from Eve to Adam, from Adam to the inferior animals, and so downwards, till a curse comes upon the very ground itself, and the whole creation groaneth and travaileth in pain together, crushed and confounded in the common ruins of the Fall!

But, lo, the Lord proceeds to repair this mischief, as soon as it is done; and with infinitely greater glory to himself, than if Satan had never succeeded. He provides not only an adequate remedy, but a remedy in that quarter, in which the evil began. It is the woman whom Satan began by attacking; and the devil now hears, to his cost, that the seed of the woman shall bruise his head.

This the seed of the woman has done, and Satan must see his end. It is a notion with country people, that if a snake is injured sufficiently to kill it, yet nevertheless does not die at once, it will live till the sun goes down. Thus Satan, the old serpent, will carry on his existence and power on earth unto the end, and not till then be consigned to everlasting perdition; but he has already received his fatal wound, and his hours are numbered. In crucifying Christ, he committed a suicidal act. By that act the serpent crucified himself, and became the antitype of his brazen image, lifted up by Moses. Hence, while we view Christ hanging on Calvary, let us also, by the eye of faith, view the serpent hanging in the wilderness, being assured that the two transactions were, both, realized and completed at the same time. The fable tells us of a serpent, that began to lick a file, but soon found that it had licked off its own tongue. The Bible tells us of a serpent, that bruised a heel, by which its own head, in offering the injury, was crushed and trampled in the mire. "Ye shall not surely die," said he to Eve. Yet die they did, and he died also; an endless death, *prepared* for the devil and his angels!

THE GOOD WIFE.

Rabbi Meir, the great teacher, sat on the Sabbath in the house of instruction, and taught the people. Meanwhile his two sons died, both grown up and instructed in the law. His wife took them, placed them in a separate apartment, laid them on the bed, and threw over them a white cloth. At night Rabbi Meir came home. "Where are my two sons," said he, "that I may give them my blessing?" "They are," she replied, "in the house of instruction."—"I looked about," he answered, "and did not see them."—She reached him a cup, he blessed it, drank, and asked again, "Where are my sons? that they also may drink of the wine of blessing."—"They are somewhere near," said she, and set meat before him. When he had eaten and given thanks, she said to him, "Rabbi, permit me to ask a question."—"Say on," he replied, "my beloved."—"A few days since," she proceeded, "a certain person gave me jewels to take care of, and he now asks for them again. Shall I return them?"—"Thou needst not to have first asked me that," said Rabbi Meir: "wouldest thou hesitate to give back to each his own?"—Oh no," replied she: "yet I was unwilling to restore the jewels without thy knowledge." She then leads him to the apartment, enters, and takes the cloth from the bodies.—"Ah, my sons!" exclaimed the father, in a mournful voice; "my sons!"—She turned aside and wept. At length, however, she took him by the hand, and said, "Rabbi! hast thou not taught me that we must not refuse to restore what has been entrusted to our keeping? See. The Lord gave, the Lord hath taken away. Blessed be the name of the Lord!"—"Blessed be the name of the Lord!" replied the Rabbi. "Truly may we say, He that findeth a good wife, hath treasure equal to precious pearls. She openeth her mouth with wisdom, and on her tongue is wholesome instruction!"

THE MISSIONARY SWARTZ.

The life of this early and devoted missionary in India, (says the Am. S. School Magazine,) was published by this Union two years since, and has been read, they hope, with interest and profit, by many thousand Sunday-school teachers and pupils. In the use of biographies, it would be well if teachers would question children particularly as to dates, places, and circumstances of peculiar interest; and if a teacher can, from his past reading, or from any source within his reach, obtain facts and anecdotes illustrative of the character which his class have been contemplating—or can present to their minds motives to imitate the excellencies of it—or can show them the same traits of character exhibited in other and more common circumstances,—all these things would interest and impress their minds, and make their reading profitable. From the life of *Swartz*, for example, it would be no difficult task to convince a child, that the meekness, resolution, and love to the souls of men, which characterized him, may be manifested by them as clearly, though not perhaps in the same form, or in an equal degree.

The same system in the discharge of daily duties; the same reference to the glory of God, in whatever we do or say; and the same willingness to spend and be spent in the service of Christ,—are required of every individual of the human race.

It is impossible for a teacher, or a child, to hear or read without interest and profit, the account of the last days of this venerable missionary. After his strength had in some measure failed, he met the Malabar school children every day, for an hour, to instruct them in the doctrines of Christianity, and wrote for their use an exposition of the Christian faith; and the children would flock to him with joy, as if he was a most affectionate natural parent. When his body was emaciated, and his strength quite exhausted, the school children were assembled in his parlour, where, after singing, he expounded a portion of the holy Scriptures in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school children read to him a few chapters out of the Bible, after every prayer, and to hear them sing one of Dr. Watts's Hymns. The hymn beginning—"Far from my thoughts," &c. he called his beloved song, and desired the children to sing it frequently to him.

The readers of the Life of Swartz will remember, that the corruptible part of the good man was buried at Tanjore, Feb. 13, 1798, in the chapel out of the fort, erected by him near his dwelling, and in his garden. They will also remember the names of his dear and intimate friends, *Kohloff* and *Gericke*. It will not be uninteresting to them to hear, that Mr. Winslow, one of our missionaries in *Ceylon*, stood over his grave about a year since; and furnishes us with some particulars concerning him, which are new and interesting—we take them from the last number of the Missionary Herald.—

The Grave of Swartz.

"Tanjore, May 8.—Approaching to Tanjore, we came directly to the hospitable dwelling of the venerable Kohloff, the younger friend and colleague of Swartz. I thought myself on classic ground, and especially when afterwards I stood on the granite slab which covers Swartz's grave. The small chapel in which he was interred is now demolished to erect a larger building; but the rubbish which covered the grave was removed by the kind attentions of Mr. Haubroe, and we were allowed to see where lie the mortal remains of one of the most apostolic of modern missionaries. The inscription, not written as stated by Buchanan by the rajah, but by a friend of Mr. Swartz, and submitted to the rajah, is as follows:

"'*Sacred to the memory of* CHRISTIAN FREDERICK SWARTZ, *Missionary to the Honourable Society for promoting Christian Knowledge, London; who died at Tanjore 13 February, 1798, aged 71 years and four months.*'

"9. Went this morning into the fort, which is more than a mile distant from the mission house. We here saw the monument erected to Swartz, at the expense of the rajah, in the fort church. It is a beautiful white marble, handsomely sculptured. The design represents the missionary on his dying bed, a little raised, with Gericke in his clerical robes, at the head of the bed, the Bible open in his hand, while the rajah, with two principal attendants near him, stands on the other side, affectionately pressing the hand of the dying saint. Three small European lads also, hanging on each other's necks, stand weeping near the foot of the bed. The whole group is very impressive and affecting.

"At evening, Mr. Kohloff gave me many particulars of the life and labors of the excellent Swartz. He took Mr. K. from his father, while a boy; and, except a few years when he was with Mr. Pohle, at Trichinopoly, Mr. K. was with him until his death, which was 11 years after Mr. K. was ordained as his colleague. Mr. K. says, he was *altogether an uncommon man;* his talents and acquirements being all of a high order. His habits were very frugal, and he was remarkably industrious. In the morning, when at home, (for he was often visiting country congregations, and performing other labours of the kind,) after private devotions, in which he read a chapter or more in the Hebrew Bible or Greek Testament, he walked out until time for morning prayers in the chapel. He then gave out a hymn, sung, expounded, and prayed in Tamul. Breakfast was then bro't, and he took a little bread and tea. He then heard the reports from the catechists and priests, of the labours of the preceding day, and gave them directions for the one then begun. He afterwards catechised the children of the schools; and then spent an hour or two in answering letters, or attending to any business on hand. A little after the middle of the day, he took a light dinner, often with little more than rice and currey, and lay down to repose a half an hour or an hour; frequently reading for a time some interesting book. After rising he despatched any further necessary business; and then, taking his staff, walked out to visit the native Christians and others, from house to house, taking them in order, and conversing with all according to their circumstances. About sunset he would return to the chapel, and having a chair placed on the steps, would sit and converse with Christians or heathens, as they happened to gather round, until seven o'clock, when he attended prayers in the chapel, as in the morning. After prayers in the chapel, he collected his boarding children, sons of gentlemen learning English, heard them read a chapter in the Bible, prayed with them, and dismissed them to their supper and their rest. He himself took only a little milk, or buttermilk and rice, (except that before going out he often took a cup of tea,) and with reading, meditation, and prayer, he finished the day. His manner of living was so frugal, and the donations and stipends which he received from the native princes and the gentlemen in the English service, so large, that, though he supported from his private purse, many branches of the mission, and some connected stations, he died possessed of a handsome property, which he willed to the mission." His language was, "Let the cause of Christ be my heir."

ABRAHAM THE FIRST GENTLEMAN.

In calling Abraham the *first* gentleman, I by no means intend to say that no person having the character of a gentleman existed before him; but only that he is the first individual mentioned in Scripture, in whom, as I apprehend, the marks of a gentleman are to be seen.

We can hardly give the name to Adam; for when accused of his sin, he throws the blame on his wife. This, in the absence of all testimony on the other side, shakes the claim of our first father. He may have become a true penitent, but we cannot call him a gentleman. Noah planted a vineyard, drank of the wine, and was drunken. What have we against this, which will establish his claim to be called a gentleman? We come then to Abraham. His claim, also, is shaken by some circumstances attending his approach to the courts of Pharaoh and Abimelech. Yet on the whole, we shall find in him the true characteristics of a gentleman.

The herdsmen of Lot and Abraham cannot agree. Abraham might have urged his superior claims; might have suffered the feud to rankle, by keeping silence; might have entered into petty details with the contending parties. But no. He speaks at once and openly to Lot; proposes a liberal arrangement, by which he gives himself the worse side of the bargain; and maintains peace and good feeling by a sacrifice of interest. Few men, perhaps, in the present day, are capable of this. Most might be disposed to call it a culpable dereliction of his duty to himself. Yet it was true gentility. When the news reaches him of his relation's captivity, he despises the dangers, forgets the advantage taken of his former liberal conduct, and flies to his relief like a soldier and a gentleman. Shortly after, he received a blessing from Melchisedec, and gave him tithes of all. Here we see liberality and respect to the clergy, by the want of which, in the present day, we too often painfully discover the scarcity of real gentlemen. But he will have nothing to do with the other king, who went out to meet him; and we learn hence, that to shun all obligations from doubtful characters, is one necessary ingredient in the character of a gentleman.

In his hospitality to his three guests, the favor he makes of their staying with him, his activity for their accommodation, his respectful services, we see not only, in the high and proper view of his conduct, the believer, but, in the lowest view that we can take of it, the gentleman. The dignified suppression of his grief before the sons of Heth, at the death of Sarah; his sustained and stately courtesy in conference with them, while suffering acutely within; his open manner of proceeding with them, in public audience; his unwillingness to receive a favor from a Hittite, (as afterwards David's, from a Jebusite); his prompt payment, and performance of his part of the bargain when made, without quibble or delay; all mark the gentleman. In his employing his old and faithful servant, and at the same time trusting him; in the discretional power of that servant over his master's goods; all denoting trustiness, good feeling, order, liberality, and confidence; we see the household of the gentleman.

The gentlemanly character of Abraham, rightly estimated, will be found to have derived its origin from his views and experience of the true way of salvation, by faith through faith. By faith possessing all, he was willing that Lot should have a part. Cleared from both natural and contracted guilt, he kept clear of every thing that might again darken his conscience. Set free by the righteousness which is of God, he was free and liberal in all his dealings. Hoping for a spiritual deliverer, in Christ, the Promised Seed, he dwelt unfettered amongst things temporal, as looking for things eternal. A man may be as rich as Abraham, without being a gentleman. The poorest man may possess all that is essential to that character, if enriched with Abraham's faith.—*Clerical Rem.*

CERTAINTY OF DISAPPOINTMENT.

The first fact which shows us how little our present situation is the result of our own arrangements, is the innumerable defeats every man's plans encounter. I appeal to any one who has lived long in the world, whether, at any period of his life, he has found himself in the precise circumstances he expected. This certainty of disappointment results from more than one source. In the first place, so various and complicated are human interests, so inordinate are many of our desires, and so unreasonable are others, that two individuals can hardly form extensive plans of conduct which shall not interfere, if not by direct collision, at least in some subordinate parts, so as to affect the issue of the whole. What a range of disappointment does this single fact open! The success of one half the human race, is the partial disappointment of the other. From this single source of disappointment, however real or imaginary—the contrariety of human interests—you see how much of your destiny on earth, is placed at once out of your controul.

It would be impossible to enumerate all the causes of the failure of our plans. One, however, which, perhaps more than others, shows the folly of far extended projects, is the uncertainty of health; a blessing, which is attended with no perceptible sensation of pleasure, but which is indispensible to the full enjoyment of every other pleasure. And is this a good which is within the reach of human foresight? I ask you, young man, who have been forming extensive plans of future eminence, you, who are so busy while the worm of disease is secretly feeding at the root of life, and sucking the bloom of health from your cheek? I ask you, laborious man of business, whose plans have attained all the excellence, which maturity of mind, long experience, and increasing confidence can give them, have you never felt pains which warn you of your mortality? Have you never laid your head upon the pillow with a foreboding, that to-morrow might sweep you and your projects into oblivion?

What then? Is man the arbiter of his own fate, when the least mite that floats in God's air, may derange the whole system of the human constitution? Is man the being to forget that his lot is not within his own disposal, when the first breeze may waft pestilence to his heart, and the first exhalation which rises up under his nostrils, may poison the source of his being; and, if he recover, leave him a life of debility, of inactivity, perhaps of pain and misery? Go to the tomb stones, and read there the records of human disappointments. The heads which are now mouldering in those narrow cells, once teemed with plans as probable as yours.—*Buchminster's Sermons.*

I'M SORRY.

Of all the falsehoods put forth in this lying world, none is more often told, or told with a more hypocritical intent, than the two words at the head of this article.

But, now and then, you may find an individual who is sincere in his professions of sorrow for the misfortunes of his fellow creatures. Wherever such an individual is found, his example has a beneficial influence. An instance of this kind once came under our observation, and is worthy of being recorded.

An industrious and worthy mechanic in one of the towns in Worcester County, had the misfortune to have his shop consumed by fire. So complete was the destruction, that all his tools and most of his clothing shared the fate of the building in which they were placed. In the morning a large crowd of the neighbors assembled around the smouldering ruins, and were loud in their assertions that they felt the deepest sorrow for the unfortunate young man, who in one night had been stripped of the hard earnings of several years. While they were thus engaged, a stranger who was passing, rode up to the spot and inquired into the extent and circumstances of the loss. After hearing the whole story, he addressed the assembly with, "My fellow citizens, I perceive that your young friend has met with a heavy loss; and I have heard you all express your sorrow for the unfortunate occurrence. I am an utter stranger to you and to him, but I nevertheless feel sorry that he should be deprived of the means of obtaining a subsistence. I hold that no sorrow is genuine, unless [illegible] it does something to remedy the evil he affects to deplore; and I therefore request you to hand this to the unfortunate young man as an evidence of the sorrow of a stranger for his loss." So saying, he gave one of the by-standers a five dollar bill, and rode on. The effect was like electricity; the crowd saw that they were all in danger of being branded as hypocrites, and they therefore immediately set to work, and in a few minutes obtained enough completely to repair the loss, and the young man continued his business without any serious interruption.—And now, not one who helped him in that hour of need will say but he is glad, that on the morning after the fire he did something more than merely to *say*, "I'm Sorry."

[*Am. adv. ab.*

POWER OF THE PRESS.

In the year 1272, the wages of a labouring man were just three half pence per day; and at the same period the price of a Bible fairly written out, 30*l.* sterling. Of course a common laborer in those days, could not have procured a copy of the Bible with less than the entire earnings of [illegible] years! Now, a beautiful copy of the same book, can be purchased for the earnings of one day!—Take another view of the same subject. A [illegible]ry clerk cannot make a fair manuscript copy of the Bible in less than [illegible] months—With a common printing press, work equivalent to printing a fair copy of the whole Bible can be done in ten minutes! and with a steam press of the most approved construction, the same work can be done in three minutes!

DECLENSION OF REVIVALS.

Some persons speak of a wintry state of religion, as if it were a part of the Lord's plan to drive his people through the frosts and snows of a spiritual torpor, in order to invigorate their powers, by congealing the warm current of vernal love. To them the winter of grace seems to be as welcome as the winter of nature, and they are therefore perfectly contented to sit down in *winter quarters*, without a thought of disturbing the common enemy, or of effecting any reprisals upon his encampment. But whence, we would ask, is the doctrine which authorises such a course? Has God subjected his children to a necessity of forgetting him? Has he any where expressed a preference for that fickle devotion which ebbs and flows like the tides? Has he made it meet and right that we should return at particular times into the gloom and inaction of an icy stagnation, to the suppression of his declarative glory, and the injury of souls? Surely no part of scripture authorises such a belief. The righteous are often compared to trees in full verdure, but never, that we remember, to trees stript of their summer dress and beauty.—*Columbian Star.*

THE PRAYER OF FAITH.

Do Christians ever really pray in faith for the outpouring of God's Holy Spirit, when at the same time they have not the most distant expectation of an answer to their prayers? They may think they do; but for ourselves, we cannot believe it. No man petitions an *earthly* tribunal, without waiting in anxiety for the result. No one ever writes a mere letter of compliment or friendly correspondence, without looking for an answer. But petitions to the court of Heaven,—they are often forgotten as soon as uttered. The petitioner would be astonished beyond measure, if he were to receive an answer. When he pretends to ask, he does not realise that God is willing to hear. The Holy Spirit is promised to those who ask, "believing that they shall receive," yet they do not thus believe. Often they take refuge under the divine sovereignty, as if this might make the promises of God of none effect. When they ask for bread, they will be thus looking for a stone; when they ask for a fish, they will be expecting a serpent; and though the latter, in the sovereign pleasure of God, may be given them in chastisement for their unbelief, they will be perhaps then ready to recognise in the very chastisement, an indirect *answer* to their *submissive*—not to say stupid, heartless, unbelieving prayers. What inconsistency! And who among christian readers, is not more or less guilty of it? Christians should look absolutely *here*, upon the promise. They should watch, and wait, and look in tender child-like confidence and expectation. Short of this, very little can be done towards the promotion of God's work; while much may be done to hinder it.—*West. Recorder.*

My principal method of defending heresy, is by establishing truth. [illegible] I possess all a bushel with tares; [illegible] fill it with wheat, I [illegible]

—NEWTON.

SKETCHES OF MARANHAM.

The following extracts are from a letter received by one of the editors of the New-York Observer, from an American gentleman in Maranham, Brazil. The date is Feb. 15, 1829:—

Religion.—All religions are tolerated by the constitution; but the Roman Catholic is the only one supported in this place. There are from 25 to 30 English or Americans here; and if there could be a faithful minister sent out for a year or two, he would not, I am sure, have to depend entirely on the Missionary Society for support. Now, there is no Sabbath to these 30 souls, who would worship God in his sanctuary, if they had one to speak unto them "the words of eternal life." There are generally from four to six American or English vessels at this port. They are also without religious instruction.

Slaves.—Here we find slavery in its worst forms. It is indeed enough to make one shudder, to witness the cruelty of the task masters. One would suppose they delighted in inflicting pain upon their poor and miserable slaves. A short time since I saw a poor black whipped in a public square. Although it was a horrid sight, I felt it my duty to learn what I could of the miseries of slavery. The slave was bound hand and foot; his hands pinioned down to his knees, by means of cords made fast to a stake. His back was laid bare, and a fellow-slave was the inflicter of the stripes. I thought I could perceive a disposition in him to spare the poor wretch; for I learned that he himself had been whipped but a few days since. However, there were soldiers standing over him, and he was obliged to use his strength. The instrument was a stick about three feet long, and as large as a man's finger. He was beaten with this on the bare back, for ten or fifteen minutes. The blood flowed profusely, and the poor child cry out as the weapon fell upon his body, "Oh Jesus, Oh Jesus!" It was a scene which humanity seemed to turn away and weep. The slaves do all the work also our horses and oxen. You see them carrying goods in every direction from one part of the city to the other.

Morals.—Although intoxication is a sin almost unknown, licentiousness is extremely prevalent, and murder is often committed, and is generally punished, not by death, but by imprisonment and hard labour. The maxim is, "When we kill a man the public sustain a loss of his labour." Many, I doubt not, would kill their slaves in time of passion, if it were not that it would be a loss of 3 or $400.

The Sabbath is a day of sport. The theatre is always open on Sabbath evening. Gambling is practised among the people, but the priests carry it on to a vast extent.

SUPERSTITION OF THE MOORS.

An opinion prevails, we believe, in all the four states, that it is ordained, that the Moors shall lose their country on Friday, during the hour of prayer, by the invasion of a people clothed in red; yet, so inconsistent are they, that at this hour all the gates of every city are carefully locked, as if bars and bolts could oppose the decrees of fate. They are not, however, mere theorists in predestination, but submit to every change of fortune with humble resignation, passing from a state of opulence to that of misery, without a murmur; and when death approaches, the expiring man desires nothing more, than that his face may be carefully turned towards Mecca, and, when assured of this position, he bears his sufferings with patience, and leaves the world in peace.

"When a person is thought to be dying, he is immediately surrounded by his friends, who begin to scream in the most hideous manner, to convince him there is no more hope, and that he is already reckoned among the dead! The noise and horror of this scene cannot surely but hurry the patient, worn down already by sickness, to his last state. If the person be in too much pain, (perhaps in a fit,) they put a spoonful of honey in his mouth, which in general puts him out of his misery, (that is to say, he is literally choked;) when, by being treated differently, or even left to himself, he might, perhaps, have recovered. Then, as according to their religion they cannot think the departed happy till they are under ground, they are washed instantly, while yet warm; and the greatest consolation the sick man's friend can have, is to see him smile while this operation is performing, as they look on that as a sign of approbation in the deceased of what he is doing; not supposing such an appearance to be a convulsion, occasioned by washing and exposing to the cold air the unfortunate person, before life has taken its final departure. This accounts for the frequent instances that happen here, of people being buried alive. Many of the Moors say a third of the population are lost in this manner."

The moment a death happens in a family, the alarm is given by the shrill screaming of the words *woulliah woo*, repeated incessantly, by the relations and every body in the house. These cries, heard at a great distance, bring every female acquainted with, or dependent on, the family, to scream over the dead, and mourn with the nearest relations of the deceased: And it strikes one with the greatest horror, to see the afflicted widow or mother, half dead with grief for her loss, obliged (according to the custom of the country) to receive the visits of not less than a hundred different women, who come to condole with her. They each take her in their arms, they lay her head on their shoulders, and scream without intermission for several minutes, till the afflicted object, stunned with the constant howling, and a repetition of her misfortune, sinks senseless from their arms on the floor! They likewise hire a number of women, who make this horrid noise round the bier, placed in the middle of the court-yard of the mansion, over which these women scratch their faces to such a degree, that they appear to have been bled with a lancet at the temples. After the ceremony is over, they lay on a sort of white chalk, to heal the wounds and stop the blood. These women are hired indifferently at burials, weddings, and feasts; at the two latter, they sing the song, *loo, loo, loo,* and extempore verses. Their voices are heard at the distance of half

"It is the custom of those who can afford it, to give, on the evening of the day the corpse is buried, a quantity of hot dressed victuals to the poor, who come to fetch each their portion, and form sometimes immense crowds, and confusion at the doors. This they call the "supper of the grave."

The dead are always dressed for the grave; the ears, nostrils and eyelids, are stuffed with a preparation of camphor and rich spices. An unmarried woman is ornamented as a bride, and bracelets are put on her arms and ankles. The body is wrapped in fine white linen, sanctified at Mecca, which is generally procured in their life-time, and carefully preserved for their last dress. At the head of the coffin is placed a turban, if the deceased be a male, corresponding with his rank; if a female, a large bouquet of flowers; if a virgin, the *loo, loo, loo,* is sung by the hired women, that she may not be laid in the ground without having had the benefits of a wedding song. On Fridays, the eve of the Mahomedan Sabbath, the women visit the tombs of their deceased relations, under the idea, that on that day, the dead hover round to meet their friends, and to hold converse with those that are deposited near them; and on this account, they conceive it to be more necessary to dress the dead, that they may not, in such an assembly of ghosts, complain of the neglect of their relations. The tombs are neatly white washed, and kept in constant repair; flowers are planted around them, and no weeds suffered to grow. Small chapels are generally built over the tombs of persons of rank, and decorated with flowers, placed in large China vases.

EICHHORN.

A Professor in the University of Gottingen.

Among the professors in the institution, there is none whose name is so well known in the United States, as Eichhorn, the father. My imagination had drawn a splendid picture of his physical as well as mental being; what then was my surprise, on being ushered into his presence, to see a small man, of only five feet six inches in height, rather corpulent, and not having any resemblance to the picture fancy had drawn. His face is fine, and in his youth he must have been a very handsome man, and as such he was doubtless regarded by the German mademoiselles, some fifty or sixty years since. His hair, which is very long, is as white as snow, and is thrown back, falling over his shoulders. His eye, notwithstanding his close application, is very prominent, not having sunk in its orbit, as is almost always the case with such intense students as he has been. Though now seventy-three years old, he has much of the freshness of middle age in his face, but in his walk you discover the influence of time. He received me with great politeness, and in that open manner, which in a few minutes made me feel quite at my ease. We talked about Charles X. Mr. Villele, French politics, the progress of liberty in Europe, and the Pope, on which topics he entered with a great deal of animation.

He has now almost finished the fifty-first year of his professorship, having been chosen when he was twenty-two years of age. It is generally admitted by all who know him, that he has been one of the most illustrious examples of mental application ever known in Germany. One who has long known him, and whose knowledge of his habits is such as to leave no doubt of the truth of the statement, has informed me, that during the last fifty-five years, he has been in the habit of studying sixteen hours a day. What an exhibition of the improvement of time! I could not look at him without feeling that he was almost without a parallel, as an example of assiduity. He seemed to me like a noble doric column, upon which time had beaten almost in vain.

It is now forty-six years since he published his *Introduction to the Old Testament*, a work of immense research, unequaled by any within my knowledge in the English language. No one can read it without being astonished at the extent of his attainments at the early age of twenty-seven. Before him many of the exegets of Germany had published historical views of the individual books of the Old Testament; but he was the first writer who presented a complete and connected history of the canonical books, in relation to their collection, original form, history of the texts, critical aids, with an analysis of each book. The historical part of his work is without a competitor, and will probably remain so for a long time to come. He feels as if very many of those writers who have followed him, had stolen from him! and judging from those works which I have read, his opinion is not without foundation.—*Dwight's Travels.*

From the Visitor and Telegraph.

TO SABBATH SCHOOL TEACHERS.

I have with much pleasure seen, on many occasions, sabbath school teachers so fully prepared for the discharge of their important duties, that their clases were always in attendance, whilst a lively interest was manifested during the short period allotted for study, and an apparent regret, visible at the preparations for closing the school. The attention of every scholar was rivetted on the teacher, and in a class exceeding the usual size, I have seen children leaning forward with a deep and intense attention, while they listened to the truths which the teacher was endeavouring to explain and illustrate.—When I see this, I conclude the teacher's heart is engaged, and that the closet has witnessed a holy entreaty for a blessing on the contemplated labors of the day. I can readily believe such a teacher is aiming to lead the children to God, and that he is in the high-road to the accomplishment of his object.

I have also seen teachers apparently engaged with their class so long as it was employed in reading the selected lesson, or answering the printed questions, or spelling the allotted column; but this completed, and the summit of their wishes seemed to be attained. During the remainder of the school hour, such teachers may be seen conversing with each other, reading a book, or gazing with vacant listlessness around them, while their classes are idle, noisy, and anxious to be discharged. When I see this, I conclude such teachers know nothing of that arithmetic by which the value of an immortal soul is calculated; I conclude that the closets are neglected, that they do not feel the responsibility of their station, are unfit for it, never look beyond the grave, and are engaged in the sabbath school with an aim infinitely too low. To such teachers a class must be irksome and fatiguing; and to the class such a teacher must be truly unprofitable. No wonder if scholars drop off or attend irregularly; no wonder if the teacher gets tired and abandons the school.

I wish you would say something in your paper which will call the attention of teachers forcibly to this subject; shew them what a powerful engine they wield; endeavour to engage them in a prayerful study to lead immortal minds to Jesus Christ; endeavour to impress upon them the value of that time and opportunity which is rushing past them, never again to be enjoyed; and receive the reward of your labour in the increased prospect of benefitting the rising generation, and peopling heaven with a band of precious youth, who seem now, through the carelessness of their teachers, in danger of passing its very gates in their company, to those abodes where hope never enters, and where neglected sabbath school opportunities will form a bitter ingredient in the cup of everlasting woe. W.

From the Anti-Universalist.

TWELVE REASONS FOR NOT BEING A UNIVERSALIST.

1. Because the doctrine of universal salvation is not to be found in the Bible, unless by a *forced* construction. And we are told that the "way of holiness" shall be so plain, that "the wayfaring men, though fools, shall not err therein;" even so plain, that "he may run that readeth."

2. Because neither faith, repentance, love, nor good works, are necessary to make a man a Universalist; all that is necessary is *presumption.*

3. Because its general adoption and belief have a deleterious effect on society.

4. Because it is perfectly congenial with the views and feelings of the worst of men.

5. Because infidelity is frequently in alliance with, and is seldom opposed to it.

6. Because I have never known any *good* or *great* enterprise commenced by or connected with its influence.

7. Because its truth would make the present life of no practical influence as relating to eternity, and would make it a duty to murder one's self or friends, whenever the pains and troubles of this world overbalanced its joys.

8. Because its belief has no tendency to quicken or strengthen any one in the exercise of any christian grace or duty.

9. Because the *trifling* and *ludicrous* manner of explaining *scripture* by the Universalists, conclusively shows that they do not believe it to be the *word of God, or a revelation of his will;* and of course, that they can have no *real faith* in their own creed; it can at most be called only a *presumptuous hope.*

10. Because those who embrace and advocate the doctrine, are of that class who are convinced in their own mind, that *if* there is any hell, *they* shall go thither; and that *their* only chance of salvation (in their present state, and they wish for no other) depends on the fact of their being able to *reason hell out of existence.*

11. Because I have never known *one* of that sect of whom it might with propriety be said, in the scripture sense of the word, that he was a man of *God*, or of *prayer.*

12. Because in this life, "if there be first a willing mind, it is accepted [of God] according to that a man hath, and not according to that he hath not;" which totally forecloses any use for a space for repentance and preparation for heaven after death, and will render any one who here pretends to claim it, *speechless* in eternity.

REFLECTOR.

From the Visitor & Telegraph.

TEMPERANCE AND BENEVOLENCE.

May 22d, 1829.

Mr. Editor,—The following, with a slight verbal variation, is the copy of an acknowledgment handed me last Sabbath by a "Friend of Temperance," *at the funeral of an aged victim of Intemperance;* accompanied with a request, if I approved it, that I would transcribe, and forward it to the Office of the Visitor and Telegraph. A SUBSCRIBER.

N. B.—This acknowledgment comes from one, who had for some time had the reading of the Visitor and Telegraph, and who is this year a subscriber to that paper.

"MR. CONVERSE,—The following, you will perceive, is not by way of boasting, as I shall withhold my name, but with the hope that the example may do good. As near as I can ascertain, I spent last year for intoxicating liquors, - - - - - - - $10 00

For religious purposes, not more than 4 00

During the present year which has not yet expired, the account is thus: For liquors, not more than - - - - - - $1 00

For religious uses, - - - - 11 00

Here I would desire to raise my Ebenezer thus far the Lord has brought me: And it is through *His strength and goodness alone*, I have been able thus to do.

A CITIZEN OF THE WORLD."

TOPICS OF CONVERSATION.

Sunday Mails and *Temperance Societies* are two of the general topics of conversation. These are the subjects of remark and debate among the various characters which are brought together in stage coaches and steam-boats. During a recent journey to several of the Northern cities, we heard these topics discussed *repeatedly* by our fellow travellers. Every one appeared to feel an interest in them. Legislators, Postmasters, Merchants, Editors of political papers, Lawyers, Physicians, Ministers and Farmers—all took part in the debate. Many facts were stated on credible authority in the course of these discussions, which ought to encourage persevering efforts in the work of reform.

First in respect to the Sabbath: The petitions to Congress to discontinue the Sabbath Mails have been the occasion of inquiry which has already resulted in much good. Men in public stations, professional men and merchants, who had been accustomed to attend to their business or pursue their journeys on the Lord's day, were induced, by the general expression of Christian sentiment made in the late memorials, to investigate this subject. The result has been the *conviction* that *they had dishonored God by desecrating his Sabbath!* They have since acknowledge it, and avowed it as their purpose to promote the observance of the Sabbath—and have already done so by their example at the expense of personal interest and convenience.—The influence of the men of whom we speak, will be felt by many—by the enemies of reform who will leave no device untried to keep public sentiment in their favor: and by its friends who will derive from it accessions of strength to their cause.

Another fact worthy of remark is—the late reports and discussions on Sunday Mails have awakened in the minds of Christians of different denominations in almost every part of this country, a *deep concern* for the honor and interests of the Sabbath. This concern is becoming general—and very many are uniting their influence and will persevere in their efforts to rescue it from the profanation, which, if continued, will prove alike destructive to national prosperity and the church of Christ.

Some of our fellow travellers repeated the stale *slander* that the Presbyterians, who probably receive more than their due share of the honor of these measures, are seeking a union of Church and State. The new edition of this vulgar calumny which has been given to the public by a "grave senator," has contributed wonderfully to its popularity. To refute it—and it is often necessary to refute it, or it will pass for fact—seems like an insult to the understandings of men who have a moderate share of information. It might be well for those who believe it without evidence or the shadow of evidence, to examine a book which, we wish, were more generally known, called the "Confession of Faith," or "Constitution of the Presbyterian church"—which the Presbyterians regard, not as their Bible, but as their bond of union, containing the rules of the polity and order of their church; and learn that THEY CAN NOT, without renouncing their principles and violating their Constitution, *seek any alliance or union* of ecclesiastical with civil government. See Chapter xxiii. Section 3.

The cause of Temperance *prospers.* Its rapid progress exceeds the expectation of its most sanguine friends. Every traveller sees it—and every temperate one rejoices in it. In travelling over hundreds of miles in stage coaches crowded with passengers, we were not annoyed in a single instance by the breath of one who had been sipping at the dram shop. We saw no distilled spirits called for or drank, except at one very indifferent house, in our whole trip. In public inns and steamboats where large companies, collected from various parts of the United States, dined together, no decanter of Alcohol *dis*-graced the table and tempted the weary traveller to become a drunkard. We did not see a drop of brandy used on these occasions even by dyspeptics. The Captain of one of the N. Y. steam boats remarked that he "had no use for his *bar.*"

What is truly gratifying in the progress of this cause, is, that men of every profession, age and rank in life, unite in promoting it. In view of what has been *done*, we add two or three remarks for the consideration of those who do not like to join Temperance Societies—because they are temperate, and therefore there is no need of it.

1. Public sentiment, after being heated and polluted, and corrupted by the powers of Alcohol for many years, *may be corrected.* This can be done by bringing the example of good citizens and the force of argument before the public. It has been demonstrated.

2. Every one who *will*, may aid this humane cause, by forming a Temperance Society. He will thus bring his influence united with that of others, to bear on public opinion. He will thus infringe on the liberties of no one but the drunkard.

3. Let public sentiment be elevated on this subject, and every one who respects himself or is respected by others, will consider it shameful, as a stain on his character to call for a dram.

4. As long as temperate men will buy, men called temperate, will sell ardent spirits.

5. Because *much* has been done, let no friend of this cause desert it. It must be prosecuted with increasing vigor, till all drunkards are reformed, or swept away by the Destroyer, and till ardent spirits are banished from our country.

6. Let those who sell and those who buy ardent spirits, *beware!* let they become "partakers in other men's sins;" let them understand such alarming denunciations as the following: "Woe unto him that giveth his neighbor drink, that puttest the bottle to him!"—*Visiter & Tel.*

OBSERVANCE OF THE SABBATH.

Auxiliary Union of Boston for Promoting the Observance of the Sabbath, held their first anniversary on the 29th May at the Baptist Church in Federal street. In their report the Directors say that the results of exertions in this cause during the last year, afford them abundant reason to make renewed and more vigorous efforts to promote the desirable objects for which the Society was organized.

The following resolutions, offered by the Rev. Mr. Fisk of the Methodist church, the Rev. Dr. Sharp of the Baptist, and Dr. Beecher of the Congregational church, were adopted:

Whereas, under God, the safety and very existence of our religion depends on the due observance of religious institutions—and whereas the Sabbath stands pre-eminent among these institutions—therefore,

Resolved, That all those practices and customs which tend to desecrate the sanctity of the Sabbath, should be promptly and perseveringly opposed by the Christian public.

Resolved, That while this meeting are determined to persevere in their efforts for promoting a more general and sacred regard for the Sabbath, they disclaim all intention of resorting to legal penalties and coercive measures.

Resolved, That the formation of auxiliary Sabbath Union Societies, and the efficient enlistment of the Press, are the means which under God must ultimately prevail in the formation of a public sentiment which shall rescue the Sabbath from profanation, and consecrate it to its holy uses.

Dr. Beecher addressed the meeting on the unanimity of Christians of different denominations; *all* now are united in their views of religious liberty. All disclaim and have laid aside legal enactments and penalties and have resorted to the force of example and the force of truth to sustain divine institutions in the community. "The pious and moral of every name are arranging themselves on the Lord's side against error and sin; and all that hate gospel light and moral restraint, are uniting to oppose them. If there is any danger of a political denomination by a religious party, that danger arises from the Pope of Rome, and the numerous enemies of truth among us who drink deep into the spirit of the papacy. The friends of the Sabbath have cause of gladness and hope. They have been abundantly prospered, and violently opposed; and now they come where two seas meet in fierce turmoil. But the church has only to persevere, trusting in God, and victory will be sure."

The Rev. Dr. Humphreys remarked that it was well the remonstrants were defeated in their applications to congress respecting Sabbath Mails.—This temporary defeat had roused and united Christians, and called forth discussion, and effort, and prayer; and he rejoiced in the defeat on that account. He was glad of opposition, when it rallied the friends of Christ.

As the meeting was about closing, Dr. Rice from under the gallery, addressed the President, and desired to ask Dr. Beecher a question. Dr. B. arose, "Sir," said Dr. R. "did you say that the church has come to a place where two seas meet? And did you give counsel that any or all should leave the ship and seek for safety! Sir, we won't go; we won't give up the Ship."—*Ib.*

WESTERN LUMINARY.

WEDNESDAY, JULY 8, 1829.

The Rev. OBRAMEL S. HINCKLEY, has been engaged to render assistance in the editorial department of this paper.

With this number commences the sixth volume of the Western Luminary. Thus far it has been sustained by the publisher with much difficulty and effort. He has, however, been gratified and encouraged in his exertions by a continued addition to the list of his subscribers. To render it more useful, and as he hopes more acceptable to his patrons and the public, he has altered the form and size of his paper, and procured assistance in the editorial department.

The octavo and quarto forms are more convenient for stitching and binding than the folio. But the folio, or common newspaper form, is much more convenient for immediate reading than the other. As the paper is intended to be principally a vehicle of religious news, it is thought that regard should be had to its immediate use and effect, rather than to its precarious and unfrequent preservation for future reference. Those, with whom we have consulted have advised to this alteration, and we hope it will meet with the approbation of all our friends. With this change of the form we also increase by nearly one half both the size of the paper and the quantity of matter. The large amount of interesting religious news, arising from the advancement of the Redeemer's kingdom, and the origin, operations and results of the various religious and benevolent associations, together with the literary and political news of general interest, seemed to require this enlargement of our paper. Besides this, we believe that in the minds of the christian public there is an increased fondness for this kind of reading, & in regard to the events transpiring in the religious world there is awakened a interest more deep and enquiring than has ever before pervaded the christian community. To all in whom a spirit of enquiry and a thirst for intelligence have been excited in any degree proportionate to the rapid succession of interesting and important movements that characterize the religious history of this age, this alteration will be acceptable. All such too will cheerfully accede to the additional charge of half a dollar, especially as it bears so small a proportion to the additional expense on our part.

The exterior form only, and not the spirit of the paper is to be changed. The same courtesy and liberality towards all denominations of christians, and towards all men, which have stampt its pages since it has been in the hands of the present proprietor, constitute the principles, upon which it will continue to be conducted. As before remarked, it is chiefly designed to be a vehicle of *religious news*—a chronicle of the passing events, interesting to the friends of Christ and the prosperity of his cause. Our extensive correspondence will enable us to furnish intellience of the state of religion, and the progress of divine truth in all parts of the United States and of foreign countries without sectarian distinctions. While temperate and respectful discussions may be admitted, angry and presonal controversies will be totally excluded from its columns.

The acknowledged utility of a well conducted religious newspaper might seem to preclude the necessity of any remarks on this point. All who have enjoyed the privilege and benefit of reading such a paper have by experience been convinced of its importance to them and their families. Preachers of the Gospel among whose people the publications have been generally diffused, are deeply convinced of their value as effectual auxiliaries in their own work. But there are many persons and families, who have never been taught by experience the advantage and gratification to be derived from the regular perusal of a religious newspaper, because they have never taken one. Let such into whose hands this paper may fall make the trial for one year, and add their names to the list of our subscribers. If at the expiration of the year they are satisfied that neither they nor their families have received the worth of their money, they can easily discontinue their subscription and prevent further loss. To all, who would wish to take the work, the present time is the most favourable for them to commence their subscription, as we now begin a new volume and issue our paper in a new and more inviting form. Those friends, who have hertofore exerted their influence in procuring its circulation, receive the thanks of the publisher, and are earnestly requested to continue and increase their exertions in its behalf. And we must remind them and our subscribers generally that a mere subscription without payment will not sustain the proprietor in this undertaking. *Punctuality in payment* only can enable him to meet the additional expense of these improvements.

TERMS OF THE WESTERN LUMINARY.

Two Dollars and Fifty Cents per annum, if paid within six months, after the commencement of the year; *Three Dollars* within the year; or *Three Dollars and Fifty Cents*, if not paid till after the expiration of the year.

☞ Persons procuring four new subscribers and paying for them in advance shall be entitled to a fifth copy gratis.

*** All communications must be post paid.

ATHENS ANTI-INTEMPERATE SOCIETY.

OFFICERS.

Revd. Wm. Morton, *President.*
Doct. John Todd, *Vice-President.*
H. T. Chiles, *Corresponding Secretary.*
S. B. Todd, *Recording Secretary.*

The society consists of about 40 members.

We are happy to insert the above notice of a Society in Athens in this County for the suppression of intemperance. This is a subject of vital importance to every family and every individual in the community. Every friend of humanity, every friend of his country's welfare, and every friend of Zion, should stand forth to countenance and support these associations. The enemy to be conquered and expelled is powerful, and has too long had possession of the land—too long gorged himself with his deluded and wretched victims. To conquer this public, and shameful and destructive vice, there must be *combination.*

The trial of Mr. Charles Wickliffe on an indictment for manslaughter, for shooting Mr. Thomas Banning last March, was commenced before the Circuit Court in this place on Tuesday last. For the State, J. Cowan, assisted by Mr. Burnet from Bourbon. For the defendant H. Clay, J. J. Crittenden and R. H. Chinn. The council continued the examination of witnesses until Friday noon.—Mr. Burnet and Mr. Crittenden occupied the afternoon with the argument, which was closed by Mr. Clay and Mr. Cowan on Saturday. The jury after retiring about five minutes returned a verdict of acquittal.

Rev. Eli N. Sawtell has been elected Pastor of the Presbyterian church in Louisville, Ky. and has signified his acceptance.

For the Western Luminary.

OBITUARY.

On the 24th of May 1829, Gideon B King, a beneficiary of the Education Society of Danville, departed this life in the 17th year of his age.—He became a member of the Presbyterian Church in the year 1825, being then a little more than 13 years of age.—After his connection with the church he manifested a strong desire to be prepared for the Ministry of the Gospel, and feeling a deep conviction of the great responsibility of that sacred office, he was anxious to acquire the necessary qualifications.—Besides being much engaged in prayer for divine direction, he used all the leisure moments he could redeem from necessary labour in becoming acquainted with the original languages; and though the state of his father's finances did not permit him to send his son to school, yet he acquired such a knowledge of the Latin as to read with tolerable ease the Latin poets, and had made some proficiency in the Greek. The grade of his genius was far above mediocrity, and excited a hope in the bosoms of his acquaintances that he was designed for usefulness in the church. On hearing of the establishment of the education society at Danville, and being advised by some friends, he made application to the committee and was received as a beneficiary on the special responsibility of one of the officers of the society, as at that period there was no vacant scholarship. But mysterious indeed are the ways of Providence, and his footsteps are in the great deep. After he had formed the determination to offer himself to the society, and before he came to Danville, he was taken with the measles—the disease though not apparently severe, yet left the system in a state which eventuated in a dropsy of the brain which became fatal. Its progress was slow and almost imperceptible until within a few days of his death. Although in the last stages he was afflicted with a general torpor and partial derangement; yet in the lucid intervals he manifested an unshaken confidence in God. During his residence at college his walk was exemplary and his religion unquestionable. For several years he had maintained a visible communion with God in the duties of religion—was zealous in promoting holiness amongst his companions and took uncommon delight in the services of the holy sabbath. And it pleased his heavenly father to dismiss his weary spirit just at the rising sun of that holy day, and to introduce him into the assembly of the just made perfect.

The state of his mind will be more fully known by the following letter written by his father to the Rev. Dr. Blackburn, dated,

"Washington Co. Ia. June 16th, 1826.

"About the first of November 1824 we were enabled by a kind Providence to borrow some religious tracts, most of which were new to us, and all very interesting. Little Gideon, who was about one month over 13 years old, was then engaged in reading the Bible through by course, and did not lay hold of them, as he usually did any thing new that came to hand. But after hearing some of them read, his attention was turned to them, which were read by him with fixed attention and some of them with considerable emotion. But being a child of lively passions we supposed that the animal feelings were excited as they had often been by reading pathetic pieces. Having read all the tracts, and some of them more than once, he returned to his Bible, and in addition to his usual lessons in order, we daily found him reading with more than usual seriousness in the New Testament. About the middle of December we discovered that he spent a part of every morning and evening by himself, and frequently when he returned to his work I saw that he had been weeping. From that time till the 10th of January his anxiety of mind appeared to increase daily, and although naturally inclined to mirth and much addicted to laughter, during this time he was seldom seen to smile, and when he did it was immediately followed by a deep sigh or some other marks of remorse. He was from his first awakening very careful to conceal his feelings, and his mother and myself being anxious to discern, if possible, what the nature of his exercises was, while we watched as much as was in our power every movement, observed the utmost caution, but we endeavoured as well as we could to suit our conversation, reading, and family worship to what we supposed to be his case. He spent all his leisure moments either in reading or retirement, and often staid out two hours after dark, and he was sometimes seen weeping bitterly when alone reading the Bible or some other religious book; and sometimes when at work with him I observed him shed tears freely with his face turned from me. For two weeks he slept very little; we generally left him up at bed time reading, and after he lay down we could hear him sobbing and sighing and whispering supplications. As his burden increased he was constrained to ask some serious questions that shewed a clear view of the evil nature of sin, with perplexing doubts about the possibility of the salvation of so great a sinner as he evidently saw himself to be. He one day, with tears in his eyes, asked me if a person could commit a sin that would not be pardoned if he would repent of it. I gave him my views as well as I could of evangelical repentance, and told him I believed that a person after committing the unpardonable sin never was the subject of that kind of repentance.

The day before his burdened soul found relief, being the sabbath, we left him at home to take care of some of the young children while we attended prayer meeting at my father's. He spent the day reading in his Bible and some new tracts we had obtained a day or two before. When we returned in the evening we found him sitting silent in the house, but were convinced by his looks that his distress had become too great to be long supported in silence. He immediately withdrew and was out till some time after dark. When he came in, his mother was reading to the rest of us, while I nursed the youngest child. He sat down on a little chair by me, and laying his arm on my knee, he looked up as if he wished an opportunity to tell the feelings of his almost distracted mind, then dropped his head between his knees and wept. While his mother continued to read he looked at me several times as if he was about to ask for help, and once or twice he laid his head on my knee and sobbed as if his heart would break; his looks sometimes seemed to charge me with cruelty for appearing so indifferent about his distress, which he did not now attempt to conceal. When his mother quit reading we engaged in family worship, during which he wept; sometimes crying aloud. When he arose his mother asked him if he was sick? He answered no. She then asked him what ailed him? He exclaimed that he was such a great sinner there was no mercy for him. He talked and cried so incessantly for some time, that we could not get him to hear any thing. As soon as we could, we endeavoured to direct him to the Saviour of sinners, and point out the way of salvation through him. He entreated us to pray for him. We told him that we had often prayed for him, and would continue to do so. He cried out, O do pray for me now! We kneeled down and prayed, and when we arose we told him about the willingness of the Blessed Saviour to receive such heavy laden sinners as he was, and directed him as well as we could how to come to the Saviour, urging him to cast himself immediately on his mercy, depending entirely on his righteousness for justification. After praying two or three times at his request, and talking much with him, he appeared to receive some comfort. It being now late, and his strength being much exhausted, we prevailed on him to go to bed and try to rest, exhorting him to be careful to not rest the salvation of his soul on a false foundation telling him the danger of being satisfied without scriptural evidence of a change of heart. We lay down, but neither he nor us slept any. Between 3 and 4 o'clock I got up and made a light and as soon as he discovered that I was up he came to me and began to tell me of his distress which appeared if possible to be greater than before. He asked me again to pray for him. I told him I was always willing to pray for him, but I was afraid that he depended too much on the prayers of his friends, and that there was none but Jesus could do him good. He immediately, as if stricken, dropt to his knees, and prayed with great apparent earnestness. After he got up I asked him if he did not want to see his grandfather. He cried out, O do go and bring grand papa. When I was going out of the door he said, I hope the Lord will reward you for all the trouble you have with me. When his grandfather came he met him at the door and said, have you come to see such a great sinner as me. The old man replied, my child you hold a great sinner by the hand, and it is only because of the pardoning mercy of God for the sake of Jesus Christ that he has any hope of Salvation, and he who has been good to your grand papa will save you too my child, if you will cast yourself on his mercy. At his request father prayed, and while at prayer the blessed Spirit (as we trust) revealed the Saviour to his broken heart and enabled him to embrace him, and he found joy and peace in believing. As soon as prayer was ended he ran first to his grandfather, then to his mother and myself, calling on us to help him to praise his Saviour for delivering such a rebel as him from destruction. He continued to shout glory to God and speak of his goodness to such a poor sinner as he was a good while. My father being anxious to carry the news to the people at home, left us before daylight, and as the other children got out of bed and came towards the fire, Gideon met them and took each of them by the hand and told them the danger they were in, and exhorted them to come to the Saviour, telling them what he had done for his soul. His tongue was now loosed and he spoke praise with almost every breath. After breakfast, I had to leave him to attend to some business; and, although he was not required to do it, he went to work as usual. When we met on the evening he said he wanted to tell me some of the exercises of his mind that day, and wished me to tell him whether they were scriptural evidences of religion. He said he had felt the love of God in his soul all that day, and he loved his Saviour and all good people, and he felt perfectly willing that God should do with him just as he pleased. He was willing to die that minute or to live a hundred years, just as his Maker pleased; and if it would be for his glory he could leave all his friends and go into the most distant part of the world, and suffer whatever he saw fit to lay upon him. I told him if he was sincere I thought it good evidence. He then asked me if I had any scripture in favour of it After repeating some scriptures, I said have you had as much pleasure to day as you have sometimes had with your young companions at play. He exclaimed, Oh ten thousands times as much. I said I suppose you can pray for your little brothers and sisters now. O yes, he said, I can pray for every body in the world. He expressed a great desire to converse with a Minister of the Gospel, which he did a few weeks after, and was examined in presence of the church session and received into the visible church. An address delivered to the congregation when he was received, was the means of awakening a thoughtless young woman, who a few months after gave evidence of piety and joined the church."

For the Western Luminary.

INFLUENCE OF THE BIBLE.

Extract from the Memoirs of Lieutenant John Shipp, a recent work, the scenes of which lie mostly in the East Indies.

"When I entered the army, some thirty-three years ago, I can venture to affirm, that, when the corps in which I inlisted was a thousand strong, there were not ten Bibles in the whole regiment; nor indeed was religion in those days thought a necessary ingredient in the character of a soldier. Since that time the Bible has been liberally distributed through the army and navy. The Indian Government have entered truly into the spirit of this desirable measure, and their munificence in the distribution of Bibles and religious libraries to European regiments in India deserves praise. Many a man will be by these means weaned from vice and crime, and saved from an ignominious death. In my long service in India, the two best and bravest soldiers I have ever seen were, unquestionably, the two most pious: one was a Catholic, the other a Dissenter. I have seen both these men in the most perilous situations, fearless, cool, zealous, and brave: amidst the most imminent dangers, their religious bosoms were undisturbed, unshaken, and unmoved; religious confidence beamed in their eyes, and their countenances were calm and serene. They were more merciful than most of their companions, and ever ready to smooth the brow of care, to wipe away the falling tear, and to stretch forth the helping hand to their conquered enemy. On the other hand, I have seen many instances of those who were devoid of religion being callous and hardened, and prone to exult over a fallen foe in the most ferocious manner. The former would, after having been protected from danger, return thanks for the mercy which had saved him; while the other would express his exultation by getting drunk, and running into sensual enjoyments, polluted and ungrateful man.—May that blessed book flourish far and wide. May it be found in every soldier's knapsack, and in every seaman's chest! We shall then have better soldiers, better sailors, and fewer crimes in both services.

Although it is but of late years that the education of soldiers and sailors has come under the consideration of the humane and benevolent, yet its progress is wonderful, and the enlightened world now begins to see the fallacy of supposing that instructing our soldiers and sailors will make them less obedient or less brave. Mutinies in the army and navy are generally begun among the most abandoned chaarcters. That the divine mercy may shine upon the efforts of those who are working in this field, and that their exertions may be crowned with glory, is the heartfelt wish and prayer of one who has seen its beneficial effects in the army."

A TEMPERANCE SOCIETY AMONG THE CHEROKEES.

The Indians are at length convinced of the *reality* of the fact which has been demonstrated ten thousand times before the most enlightened part of our community,—*that the temperate use of distilled spirits leads to intemperance*—and have organized a Society on the principles of *entire abstinence.* Intemperance, it will be recollected, has spread desolation and death to a very wide extent among the aborigines of this country, as well as among those who have or *might* have enjoyed the blessings of civilization and religion.—The following preamble and resolutions, which we copy from the Phœnix, have, both in the English and Indian languages, been circulated among the Cherokees for their signature with very encouraging success.—*Vis. & Tel.*

"A powerful enemy is abroad in our country. He is destroying many strong men. The mourning of the widow and the orphan is heard wherever that enemy has been. Unless we defend ourselves we shall be subdued before him. Let us all arise, and put him to death, or banish him beyond the limits of the Cherokee Nation.

1. We, whose names are undersigned, do now truly resolve, that we will not henceforth drink any whiskey, or rum, or any kind of distilled spirits, on any occasion unless when it is prescribed as a medicine by a physician.

2. We also resolve that we will use our endeavors to prevent every member of our families from drinking any distilled spirit, and not only the members of our families, but all persons, from bringing it to our houses, or keeping it there.

3. We further resolve, by our conversation, on all suitable occasions, to convince all persons of the expediency and importance of entire abstinence from the use of distilled spirits.

By good wishes to our fellow men, and by a desire for the prosperity of the Cherokee Nation, we are induced to make these resolutions, and to subscribe our names."

Temperance—A good example.—The new Board of Trustees recently elected in the village of Utica, N. Y. adopted a resolution at their first meeting, not to license a single grocery for the retailing of spirituous liquors, in the village.

Another.—A correspondent of the New-Haven Intelligencer, states that the tavern-keepers and grocers in the town of Ghent, State of New-York—of the former of which, during the last year, there were ten, and of the latter six,—have all been refused a renewal of their license to retail spirituous liquors in any quantity less than five gallons.

INTERESTING FROM LIBERIA.

The ship Harriet, which conveyed the last emigrants (163 in number) from the port of Norfolk to the American Colony in Africa, arrived in Hampton Roads on Thursday the 18th ult. after a passage of 48 days from Liberia. The Harriet brings the unwelcome intelligence of the *death of* Dr. Randall, the Governor of the Colony—of the prevalence of the fever of the coast during a season of very dry weather, continuing for two months, during which 14 of the late emigrants died.

In the Norfolk Beacon we find the following account of the voyage, Colony, &c. as given by Capt. Johnson, master of the Harriet. He states "that with the exception of some sea sickness, they continued healthy during the voyage, and were all landed in good condition; but that a long spell of dry weather, of two months continuance, affecting severely the health of many of the old residents, had subjected them all, with very few exceptions, to the fever of the coast; 12 to 15 had died, but the others were rapidly convalescent, and seemed satisfied with their new abode. They were looking anxiously to the moment of their entire restoration, that they might engage in some useful and profitable pursuits.

"The mortality in some cases was produced by excessive indulgence in the bountiful fruits of the climate—a Mrs. Thomas was the first victim to this indiscretion.

"Nearly all of the Harriet's crew were sick while lying at Liberia—Mr. Phœnix, her 2d mate, (a foreigner) died.

"Capt. Johnson speaks of Mr. Randall as a gentleman of eminent worth and fitness, whose appointment was matter of general congratulation with the friends of the Colony, as it promised much for the advancement of this benevolent and valued institution. Dr. R. had been attacked by the fever some time before the arrival of the Harriet, and was shortly after convalescent; but such was his zeal for the welfare of his new and responsible charge, that he exposed himself prematurely in discharge of the duties of his office, (being deprived of the aid of all his assistants, who were sick at the same time,) and produced a relapse, which terminated his valuable life on the 19th April. He was represented to Capt. Johnson as a man of uncommon energy, both of body and mind. His death is therefore an event to be deeply deplored.

The Vice-Agent, Dr. Mechlin, had assumed the government of the Colony, in the room of Dr. Randall, and was actively attending to its duties. He had been ill, but was convalescent. He was very popular, and much esteemed by the Colonists.

Capt. Johnson represents the general concerns of the Colony as quite prosperous, and steadily progressing to higher destinies. The town contained from 80 to 100 houses, and others were daily erecting. Several frames were carried out in the Harriet. Great disappointment was felt by the builders, at not receiving a supply of *nails* by the H. for want of which they were compelled to stop work. Only one keg was sent out by this ship, while 50 would not have been an excessive quantity. The town was well defended by a fort, mounting 5 pieces of cannon of large calibre, among them 18 pounders, and garrisoned by two companies of richly uniformed volunteers, of about 30 men each—a circumstance well calculated to preserve the harmonious intercourse which happily subsisted between the Colonists and the natives, with whom they carried on an active and profitable traffic.

Dr. Mechlin, the Acting Governor, had, among other matters of prudent forecast against the rainy season, purchased from the natives a large quantity of rice, for the subsistence of those of the Colonists, yet dependent on the bounty of the Society.—*Visitor & Telegraph.*

MEETING OF THE GENERAL ASSEMBLY.

We have had an opportunity to witness the proceedings of most of the General Assemblies of the Presbyterian Church, since their first organization in 1789; and we remember no one which in our apprehension, was conducted throughout, in a manner so eminently Christian and exemplary as the last. We attribute this to influences shed down from the God of all grace, in answer to devotional exercises, more numerous, and apparently more fervent, than have been mingled with the business concerns of former Assemblies. The day which, by a standing order, is wholly set apart to religious services, was observed with great solemnity, both when the Assembly worshipped by themselves, in the room in which their sittings were held, and when, in the after part of the day, they united with a large promiscuous congregation in the church. During the last ten days of the sessions, meetings were held every morning, at an early hour, by a considerable number of the members, for conversation on the best means for promoting revivals of religion, accompanied by prayer for such revivals, and for the divine presence with the Assembly in their deliberations, and for a blessing from on high to attend the measures they might adopt for promoting the cause of the Redeemer, in the church of which they have the oversight. There was also another daily meeting for special prayer, in the session-room of the Second Presbyterian Church, at eight o'clock in the morning, at which many of the devout citizens united with some members of the Assembly in presenting their supplications to God, for the effusions of his Holy Spirit on the supreme judicatory of our church, on all the churches under their care, and on all of every name that hold the truth as it is in Jesus. There may have been, and probably were, other associations for devotional exercises, of which we have not heard. On these meetings "the spirit of grace and of supplications" appears to have been poured out in more than an ordinary degree; and we doubt not, as we have said, that it was in answer to the "effectual fervent prayer" offered in these assemblages of his ministers and people, that God was pleased to spread a heavenly influence over the minds of the members of the Assembly. The risings of unhallowed feelings were suppressed, a spirit of conciliation and concession was manifest, mutual forbearance was exercised, majorities exhibited no triumph, and minorities no mortification, brother considered the equal rights of his brother, partial views and individual wishes were sacrificed for the general good, the extensive promotion of the cause of the Redeemer became the dominant consideration, and ruled the minds of those who spoke and voted. The result was, that although there was earnest discussion and debate, there was no discord and alienation; parties appeared to be broken down, and to become amalgamated into one mass of kindness and fraternal feeling—prepared for the Master's use, to promote, as widely as possible, his cause and his glory. "Let brotherly love continue."—*Philadelphia Christian Advocate.*

From the New-York Observer.

Messrs. Editors—The late resolution of the American Bible Society to supply every destitute family in the United States in two years with a Bible, provided the necessary means shall be furnished, has greatly interested my feelings. It is said that a contribution of seventy-five cents by every professor of religion in the United States would at once furnish the requisite funds. The thought occurred to me, that if every family not absolutely necessitous, should make a contribution of seventy-five cents each, a large amount would be raised. I resolved to begin at home, and accordingly stated the object to my whole family, consisting of the parents, six children, three domestics, and two relatives visiting us. The measure was acceded to cheerfully. The children had purposed making some little purchases the next day, and the youngest looked somewhat reluctant at first to deprive themselves of their little funds; but the example of the eldest overcame their hesitancy, and each poured out from his little box, and some all the money they possessed. On suggesting this to a friend who resides at a boarding-house, he pursued the same plan with similar success. May every religious family go and do likewise.

S. A.

NEW SCHOOL BOOK.

The Christian Reader, designed for the use of schools in the United States, published by the American Tract Society, containing 408 pages, 12mo. price fifty cents, full bound in sheep, with a disconnt of ten per cent. to all schools, and a liberal discount to booksellers.

"At the suggestion of several teachers of youth," say the Committee of the American Tract Society in their Annual Report, "and among them the late Rev. *Daniel H. Barnes*, Principal of the High-School in this city, who have long felt, that a Reading-book, that should at once be interesting and of a pure moral and religious tendency, has been a desideratum in the schools of our country, the Committee have prepared, stereotyped and published, such a volume. It embraces thirty-two of the Tracts, which, in point of style, interest, and moral and religious character, were judged best adapted for general use, together with a brief selection of divine songs: and is suitably divided into chapters, lessons, and paragraphs. The Committee indulge the sanguine hope, that it will be introduced into great numbers of schools, and thus be the means of producing the most salutary impressions on the minds of multitudes of the rising generation."—*Ib.*

TRACTS.

When a minister speaks to an ungodly man on the great concerns of his soul, Poh! says he, it is not worth while to mind *Him, it is his business.*—When a layman appeals to his conscience, and sets before him the realities of eternity, immediately he waxes warm, and exclaims, Sir, I wont mind *you*, for *it is none of your business!* It is the excellency of Tracts that they are neither clergymen nor laymen; and yet they are the most faithful and unflinching of all monitors; they enforce the most cutting truths without fear or favour.—*Dr. Coxe, at the Tract anniversary.*

The Trustees of the Andover Theological Seminary have elected the Rev. Benjamin B. Wisner, D. D. of the Old South Church, in Boston, to the office of Brown Professor of Pastoral Theology and Ecclesiastical History in that Seminary.

Another Steam-Boat Disaster.—We are informed that the Steam-boat Kenhawa, burst her boilers on Friday last, while ascending the Ohio River, near the mouth of Guiandotte. Twelve persons, are reported, to have been instantly killed by the explosion, and many others to be dangerously maimed or scalded. We have as yet been unable to learn the names of the individual sufferers, or the actual amount of injury sustained by this sad disaster.—*Maysville Eagle, June 30.*

THE CAPITOL.

The Capitol at Washington is finished, and it is truly a magnificent structure.—Rich shrubbery has been well distributed in the great enclosure annexed to it, and from the noble terrace on the west side, the prospect includes the greater part of Washington and Georgetown, and their lofty and picturesque environs, and the river for some miles. This scene, at the setting of the sun in fine weather, with the profound stillness on every side, and the aspect of the splendid edifice, is calculated to make a deep impression on one who paces the terrace at that hour. The silence, the repose, the absence of all bustle, form a peculiar contrast with the movement of every kind and in every quarter, and the din of the logocracy, during the session of Congress. It is alone almost worth the trouble of the journey to Washington.—*Nat. Gaz.*

AN AFFAIR OF HONOR.

A late Morning Courier (N. Y.) states, that two ladies, the one French and the other German, lately quarrelled at Strasbourg about a young miniature painter. The latter is a Baroness—the former, wife to a General to a division. The German lady challenged her rival—female seconds were appointed—and the parties belligerant, met, pistol in hand. The fair German insisted upon fighting muzzle to muzzle,—but the more prudent French woman stood out for twenty-five paces. The word was given—'fire!' and they did fire with great nonchalence, both at the same moment, and both missed. Hereupon Germany became a little excited, and insisted upon advancing and firing until one or the other should fall. France demurred, did not like the plan at all—was willing to try another shot at twenty-five paces, but was averse to approximation. The seconds interposed—declared that the laws of honor were satisfied—took away the pistols, and put a stay to further proceedings. The German champion got the painter, and thus ended the tragedy.

ANECDOTE.

A man and his wife were on a certain occasion enlisted in a dispute, which of them had committed the fault in some late occurrence; at length the husband, perceiving that it might amount to something unpleasant, kindly and sweetly remarked: "Well my dear, I had as lief it would be me as you that committed the fault, for we have but one interest, and but one character." "Yes, my dear, replied the wife, "and I would as lief it would be myself as you." Of course the quarrel was healed in a moment. Let this principle go into full operation, and it will never fail to render happy the *conjugal* life, as well as sweeten and endear all the other relationships.

LOVERS.

Lovers are like sportsmen, to whom the possession of the game is nothing to the pleasure of the chase. The roses of youth are not long in bloom, and when time has torn them away, there is an end to love at first sight. To be stared at a few seasons, and neglected, and in a few more, sink into oblivion, is the lot of a thousand showy girls, who have only external appearances to recommend them. Prudence is superior to pearls: and there is no kind of comparison between diamonds and discretion. Fools may be caught by the shell—but the man worth having will make the gem, the object of deliberation.

BAPTIST PERIODICAL.

[*By Request.*]

The public are hereby notified that a Prospectus for a Baptist Periodical will, in a week or two, be presented for their support, to be printed in Georgetown, by the Editor of the Kentucky Sentinel, under the superintendence of a publishing Committee.

MARRIED,

On Thursday evening 2d inst. by the Rev. J. C. Young, William A. Leavy, Esq. to Miss Mary Ann, second daughter of Samuel Trotter, Esq. all of Lexington.

On Tuesday evening, 23d June, by the Rev. Samuel Lynn, Rev. Samuel Y. Garrison, to Miss Ann Eliza Pogue, daughter of Gen. Robt. Pogue, all of Mason County, Ky.

DIED,

On Friday last, Mr. Bird Price, aged 74, a worthy citizen of this county.

In Danville, on Saturday last, Mr. John R. W. Hall, a student of Centre College, and son of the Rev. Mr. Hall, of Tennessee.

VOCAL MUSIC.

JUST received and for sale at the book-store of A. T. SKILLMAN, Jordans row, Lexington,

THE COLUMBIAN HARMONY, OR PILGRIMS MUSICAL COMPANION

A choise selection of tunes selected from the works of the most eminent authors, ancient and modern, to which is added a succinct and comprehensive view of the rudiments of music, by

B. SHAW, & C. H. SPILMAN.

This work is recommended to the public by experienced divines and teachers, as the best work now in circulation in this country, and may be purchased by the hundred, dozen, or single ——— also at the book-stores in Cincinnati, Louisville Frankfort, Paris, Danville, Winchester, Georgetown, &c. &c. Lex. Ky. July 7th, 18[illegible]

POETRY.

ELEGANT EXTRACT.

Fret not thyself because of evil doers;
Neither be thou envious against
The workers of iniquity.
For they shall soon be cut down like
The grass, and wither as the green herb.
Trust in the Lord, and do good; so shalt
Thou dwell in the land, and verily
Thou shalt be fed. Delight thyself
Also in the LORD; and he shall give
Thee the desires of thine *own* heart.
Commit thy way unto the LORD;
Trust also in him, and he shall bring
It to pass. And he shall bring forth thy
Righteousness as the light, and thy
Judgment as the noonday. Rest in the
LORD, and wait patiently for him:
Fret not thyself because of him who
Prospereth in his way, because of
The man who bringeth wicked devices
To pass. Cease from anger, and
Forsake wrath: fret not thyself in any
Wise to do evil. For evil doers
Shall be cut off: but those that wait
Upon the LORD, they shall inherit
The earth. For yet a little while,
And the wicked *shall not be:* yea,
Thou shalt diligently consider
His place, and it *shall not be.*
But the meek shall inherit the earth;
And shall delight themselves in the
Abundance of peace. The wicked
Plotteth against the just, and
Gnasheth upon him with his teeth.
The LORD shall laugh at him: for he
Seeth that his day is coming.
The wicked have drawn out the sword,
And have bent their bow, to cast
Down the poor and needy, *and* to slay
Such as be of upright conversation.
Their sword shall enter into their
Own heart, and their bows shall be broken.
A little that a righteous man hath
Is better than the riches of
Many wicked. For the arms of
The wicked shall be broken: but
The LORD upholdeth the righteous.
The LORD knoweth the days of the
Upright: and their inheritance
Shall be for ever. DAVID.

ART THOU A CHRSTHAN?

Art thou a Christian? Though thy cot
Be small, and poverty thy lot,
Rejoice: thy Saviour bent to know
The ills of want, the cares of wo.
And to the faithful poor hath given
The rich inheritance of heaven.
Art thou a Christian doom'd to roam
Far from thy friends and native home?
Look round on valley, hill and plain,
Cliffs crown'd with trees, and fields with grain!
View nature's charms, and busy man,
And tell me, 'midst the varied plan,
What hast thou marked, or what surveyed,
That God, thy Father, hath not made?
Then love his works, and love to trace
His semblance in a stranger's face;
Call each sweet spot a home to thee,
And every man God's family.
Art thou a Christian, 'mid the strife
Of years mature, and busy life?
Be active: for thy race is short,
Thy bark is hastening to the port:
Be cheerful;—holy angels bear
An antidote for all thy care;
And let no pangs disturb a breast
Prepared for everlasting rest.

From the Oriental Herald.

BEAUTY OF RELIGION.

Soft are the fruitful flowers that bring
The welcome promise of the spring,
And soft the vernal gale:
Sweet the wild warblings of the grove,
The voice of nature and of love,
That gladdens every vale.

But softer in the mourner's ear
Sounds the mild voice of mercy near,
That whispers sins forgiven;
And sweeter far the music swells,
When to the raptur'd soul she tells
Of peace and promis'd heaven.

Fair are the flowers that deck the ground,
And groves and gardens blooming round,
Unnumber'd charms unfold:
Bright is the sun's meridian ray,
And bright the beame of setting day,
That robe the cloubs in gold.

But far more fair the pious breast,
In richer robes of goodness drest,
Where Heaven's own graces shine;
And brighter far the prospects rise
That burst on Faith's delighted eyes
From glories all divine.

All earthly charms, however dear,
Howe'er they please the eye or ear,
Will quickly fade and fly,
Of earthly glory faint the blaze
And soon the transitory rays
In endless darkness die.

The nobler beauties of the just
Shall never moulder in the dust,
Or know a sad decay;
Their honors, time and death defy,
And round the throne of heaven on high
Beam everlasting day.

RELIGIOUS.

CHRISTIAN EXPERIENCE.

From Dr. Mason's Sermon in the National Preacher.

1. Every real believer has direct and confidential transactions with the Lord Jesus Christ. Like Paul, he has committed all that he is, and all that he has—whatever is most precious for time and for eternity—his body, his soul, his hope, his reversion in heaven, to the hands of his faithful Redeemer. —Have you done so, my hearers? Have you done it, professed Christians? Ah, how wide a difference does this make between the formalist, and the genuine disciple! Let me ask again, for the question is a vital one; you who name the name of Jesus, who pass for the converts of his grace, and have sworn fealty to his cause, what have you to say? Did you ever give your, selves up formally, fully, irrevocably, to be his property and at his disposal? When, where, how, did you make the blessed surrender? How do you prove the fact: What obedience do you perform? What self-denials do you endure? What sacrifices, even of the most worthless of your possessions, the trash of this earth, do you offer? Who of all the numerous retainers of the Christian name, of all the decent professors of godliness, will trust his Redeemer for to-morrow's bread. Who of them would not rather rely on the respectable signer of a bank note, than upon all the promises of the faithful God? Were it put to the trial, who of them would not grasp the paper, and let go the truth and the oath of God who cannot lie, among the uncertainties of life? And can any man with such practical feelings, really dupe himself with the persuasion that he trusts in the Lord Jesus for the kingdom of the just? That he believes in that most generous sacrifice which Jesus Christ made for him—the blood of his cross? Not a word! Not a single word! He is as absolute an unbeliever in the Captain of our Salvation, and as absolute an idolater, in his own way, as any poor wretch that ever threw himself under the wheels of Juggernaut. And that he will find, if death overtake him in his present condition, when the Stone which the builders rejected shall grind him to powder. Bear with me my friends, I may not prophecy smooth things—may not palliate—I must declare the whole truth, on the peril of treason to my heavenly Master. If any of you find it to cut deep, there is a balm in Gilead and a Physician there. I can do nothing but commend you to the Lord, the Healer.

2. Let us remark a peculiar property in the Christian religion, as it exists in the Bible, and in the hearts of those who are thoroughly under its influence —unwavering confidence of spiritual and unseen realities—"I know whom I have believed."

The religion of Jesus Christ is the religion of faith. It acknowledges no conjecture, no surmises, no peradventure. It rests upon the surest of all foundations—that impenetrable rock on which the gates of hell can make not the least impression—the Testimony of the living God. It demands the unhesitating consent of our hearts. It contains no provision for doubts.—Doubting, in any possible degree, is an implied impeachment of the veracity of its divine Author, and most signally dishonours his glorious name. Every Christian in the world ought to say, as peremptorily as the apostle, "I know whom I have believed;" and to be carried by his faith as fearlessly and triumphantly along, as he was, through duties, difficulties, and death itself, perfectly assured that he shall find all safe at "that day. Then why is the fact so different? Why is the world so full of doubts, and fears, and lamentations, even on the part of Christians themselves, that there is scarcely heard any more the "voice of joy and rejoicing in the tabernacles of the righteous." The fact is indisputable; and allow me to say it is one of those high indecencies which disgrace your profession. It does not become you, christians, to act and to talk as if your religion were no better than a human speculation, and your Redeemer an adventurer, who may or who may not fulfil the expectations he has raised, as shall hereafter be convenient. There is not one of you who would not feel himself injured and insulted by the 20th part of that mistrust in his truth, which he himself is habitually exercising, ('tis well that he does it ignorantly,) towards Jesus Christ.

But still, how is the fact to be explained? Very easily, though not very honorably, for those who furnish evidence of its existence. A neglect to cultivate grace already bestowed, opens the door of the heart to a multitude of those evil doubts. An untender walk —more according to the fashion of this world, than according to the will of God, than your duty, your privileges, your promises, your obligations to redeeming love, exact—grieves the good Spirit of God; mightily shakes your hope, and brings your souls into bondage and terrors. A guilty conscience and a settled peace, or an unbending faith, cannot dwell together in the same bosom. Omissions of known duties—of opportunities of serving and honoring our Master, when fairly put in our way—do naturally and necessarily invite his rebuke. We cannot expect to enjoy the comforts of faith, while the uses for which it was given are unfaithfully overlooked.

But that which is the most common and extensive cause of the criminal state and temper exhibited by the Christian community, in the article of their confidence before God, is walking by sight and not by faith. Christians are formed for an immortality of action, blessedness, and glory, in a future state and a better world. Earth has no principles from which to draw any conclusions, about the employments or pleasures of heaven. The Philosopher and the clown; the men of large or of little acquaintance with human nature, the most refined reason and the most gross, are alike ignorant and foolish on this point. We know nothing at all but what God has been pleased to tell us. And he has told us no more than what is absolutely necessary for our present Christian being. Thus saith the Lord; contains the ground of all our convictions, the elements of all our reasonings, upon the approaching condition of the just. We must take his word for every thing; and take it solely because he hath said it. Yet our principal concern in this world is with the invisible realities of the next, and with those affections, principles, and habits, which are linked in with them, by a continuity of existence; which are the great preparatives for them; and are nurtured, and strengthened, by means and influences as much depending upon our faith, as is our interest in the realities themselves.

Now it is perfectly evident, that a life of mere sense, such a life as is common to men who pretend to nothing more than sense can give them, is utterly hostile to the Christian's hope and calling. And yet what do we see, I do not say among those who profess, but among those who, we must hope, experience the faith of God's elect? What but an incessant contradiction to their heavenly vocation? They believe strongly, when all their sensations go on comfortably. But the instant any thing happens to disturb these sensations, their faith and their confidence flag. It is all well so long as they feel comfortably: but the moment any thing untoward happens to their bodily perceptions—if they do not feel well—if their health is disordered—if their spirits are depressed—if the east wind affects their nerves—melancholy forebodings invade them; their past experience is all a delusion; their hope vanishes; despair fills their minds: and so the whole of their confidence turns out to be something which depends upon their physical health, or some accidental circumstance. Do you call this believing on the Son of God? Does his faithfulness rest upon the fickleness of your frame? Or is he to be insulted with your doubts, whenever the mechanism of your body is disturbed? Nay, if you ask for better assurance than his words of promise; if that will not fortify you against the ills of life and death—if you have not learned, with the father of the faithful, against hope to believe in hope, "not staggering at the promise of God through unbelief," make thorough work of it; cast away his name, his badge, and his livery; take all the comfort that sence can bring you; but do not, whatever else you pretend to do, do not set up for a Believer in Jesus Christ.

Yet to those who can and do trust the faithful Saviour and his unaltering word, I say, Fear not. Your Lord will perfect that which concerneth you. Your interests are infinitely safe.—Your small concerns, as you may account them, are bound up with him in the bundle of everlasting memory; and will no more be forgotten, than the concerns of a world. However seemingly worthless your deposite, he will remember it to your unspeakable joy. Give then your fears to the winds.—Order all your doubts to be gone. And let the gracious emotion pass from heart to heart, till the shout of confidence shall drown the voice of repining; and the world and the church shall be surprised with the triumph of that song; *I know whom I have believed; and am persuaded that he is able to keep what I have committed to him, until that day.*

ON FEMALE INFLUENCE.

Female influence is great *in the family circle.* It always has been so, and it will always will be so. In countries blessed by civilization and Christianity, the wife and mother is a kind of presiding spirit in the sanctuary of domestic life. Her influence, of whatever character it may be, whether malignant or benign, spreads itself over the habitation, and takes deep and fast hold on the sentiments, the interests, and the hearts of this little community. Children, whether young or old, do not easily forget their mother. To trample on her authority, to thwart her wishes, to sport with her tears, and to grieve her spirit, must always cause many a pang on the part of her offspring. Before her influence can be annihilated, the ties of nature must be sundered, and the last amiable sensibility be obliterated from the heart.—The wife, too, in all ordinary circumstances, must exert an influence over the husband. She is his chosen companion. Her dominion is the fireside and the family circle. The early instruction of the children, and regulation of the domestics, and the entire policy of the household, are committed to her. The order, the moral habits, the piety and the happiness of families, are more emphatically under the control of females than they are of the other sex. While the husband and the father is pursuing his business abroad, the wife and mother is, perhaps imparting a cast of character to those around her at home, which may extend through many generations—which will continue, either in dark or splendid lines, when our world shall be burned up, and the sun and stars shall have gone out. It will always depend much on female influence, whether religion shall be admitted into the family, or whether the door shall be shut against its entrance; whether "the curse of the Lord" shall be there, as it is "in the house of the wicked," or his blessing, as it is "in the habitation of the just." Prov. iii. 33.

Females exert a vast moral influence upon *society at large.* It is not your province to fill the chair of state, to plan in the cabinet, or to execute in the field; but there is no department of human life, and no corner of the world, where your influence is not felt. To say nothing of the indirect control which females often have over the great movements of society, by that influence which they possess with their husbands and sons, with their brothers and other family connexions, look at the ordinary scenes of social life; at the popular opinions and prevailing amusements of the world; and it must be seen that they are entrusted with a moral power that hardly knows a limit. The practical virtue of the world, the tone of piety in the church, and the salvation of souls, are probably more affected by the current maxims and amusements of the day, than by either the power or administration of civil government: and here female power is great indeed. In morals and religion, and in every thing with which morals and religion stand directly connected, your sex may do as much good or hurt, as men ordinarily effect in the politics and government of the world. What man would be a *drunkard,* if he were sure to receive universal female reprobation? What man would fight a *duel,* if the united female voice were to cry out *murder* upon the shameful deed? How long would the amusements of the theatre continue to corrupt our large cities, if no female would appear upon the stage, nor, or any occasion, take her seat in this great temple of vice? How long would the ball-room be crowded, and gay, and extravagant, and dissipating parties maintain an existence, if every female were to set her face against them and resolve to go to no place where the voice of Christ and duty did not call her? If the whole female world were to revere the Sabbath, and were found in the house of God on this sacred day, what a happy revolution would soon be effected! The kingdom of God would come. The blessed reign of Christ would be established on the earth.—*Beman.*

From the Religious Magazine.

THE AFFLICTED BELIEVER, OR THE BURNING BUSH.—EXODUS III, 2.

Moses was considerably alarmed, when he beheld the burning bush, and saw that it was not consumed, and heard the voice of the angel of the covenant, the *incomprehensible* Jehovah, speaking to him in the most of it: "And Moses hid his face, for he was afraid to look upon God!" He was afraid of the greatness and majesty of Jehovah, for he felt that *he* was only vile dust and ashes! But it is not upon *this* part of the subject that I wish to speak; it is on the burning bush itself, and the angel in the midst of it, a lively and beautiful picture of the *afflicted* believer, suffering in the furnace of fiery trials, yet still preserved; his *Lord* with him still; so that he shall not be consumed. That man is born to trouble, has been said so often, and is so universally experienced, that there is no occasion to repeat it here. From the fall of our first parents to the present time, no human creature has been exempt from it. Pain, either of body or of mind, is the general attendant on man, with more or less intermission, from the *cradle* to the *grave.* More especially to the believer, suffering is the path to glory—the road his divine Master took before him, and in which *he* must therefore expect to follow him.—Sometimes the bush is all encompassed with flame, *burning* flame! Its fire and smoke ascend up to heaven, and seem to increase in violence every moment; yet the bush is not consumed! The believer continues steady, resolute, treading firmly in his holy walk, fearing no danger, for the angel is with him: Christ is with him in the midst of the fire. The flame, indeed, burns off the *rotten* branches and the withered leaves; but every green, and every vigourous branch, it renders more beautiful and verdant. Many, like Moses, turn to look at the *great sight,* why the bush is not consumed, and understand as little as *he* did. They cannot discern the almighty arm which supports the Christian; they cannot see the Saviour who revives him, and grants him power to remain unhurt! It is really a sight which may call forth the admiration of *angels,* to behold a believer tried in the furnace of adversity, like the gold in the fire! Oh, far more precious than fine gold is the soul of the believer to his Lord! Christ will try; nay he has declared severe trials to be the portion of *his* people on earth; but *He* is with them still, and will bring them out the more *pure, bright,* and *precious.* The burning bush was become a *holy* thing, when honoured by the presence of Jehovah; so does the Christian become holy, a saint a chosen, a sanctified one, when Christ is with him him in his sorrows. Fear not *weak* believer, whoever thou art; the bush was kept from being consumed by a *miracle;* and dost thou fear that *thou* wilt not be preserved *by Him,* and *for Him,* who made, tries, and will eventually *crown* thee? How frequently does the believer feel his heart sorely oppressed both by outward and inward troubles? He is as fully endowed with tender feelings as other men; nay, perhaps his very pity renders him more tender and feeling than he would otherwise have been.—Comforts seem to fly him; friends to abandon him. Death robs him of those most dear, or else they live only to increase his trials. Perhaps sickness and poverty add to his sufferings, and bittery augment their weight.—He feels surrounded, as it were, by the flames of affliction. But behold a miracle! he is not *consumed.* Nay, on the contrary, the flame by which he is surrounded serves but to *preserve* him, as the fire did the bush. *Sanctified* sufferings keep him from loving the world and losing his soul—keep him near to God; and he will prefer enduring all the sorrows of which mortality is capable, rather than lose his *heavenly portion.* Christ is his *all,* his hope, his stay. The bush may burn with fire, but the bush is not consumed.

MIRA.

DIFFICULTIES OF DEISM.

The position which the Deist assumes, in view of the mass of evidence presented by the Christian, throws the whole burden of *proving a negative* over on him. He *must prove*—and yet he *cannot prove*—that there is no heaven. He *must prove*—and yet he *cannot prove*—that there is no hell.—He *must prove* that Christ is not God; and yet *he cannot.* He *must prove* that he is not the Saviour of men, not the Judge of all; and yet *he cannot.*—How can he? Has he searched all records, in all lands? Missing it here, in this humble province of the mighty empire, has he searched all worlds? Has he penetrated heaven and hell; consulted all intelligences? If he has omitted any item, or even one witness, that item may contain, and that witness may exhibit the evidence of the gospel, and the evidence of our Lord's Deity. Now, as a rational being, he can take no practical benefit out of this system as long as it wants proof. He cannot have faith without proof.—Without faith he can have no repose to his mind or conscience. He is in fearful and eternal suspense—the suspense of an immortal being, between the hope of happiness, and the terrors of the second death! Every shrewd mind must see this. Every infidel does see it, *sooner or later.* The pleasures and pursuits of time prevent the mind from taking a calm and honest view of this. When these are removed, the soul, recovering its elasticity, and the conscience too its terrible powers, from that crushing load laid on it, discovers, feels and acknowledges it, with a horrible demonstration! Witness the death-bed scenes of infidels! Witness the last hours of Voltaire, Paine, and a host of others.

SINCERITY.

The atheist, the deist, the general race of the neglient, and scorners of the gospel, are false to themselves, when they tell us that they have been sincere in their search for truth. They never desired to find it. They desired to find some flaw, some saucy excuse for a metaphysic sneer, some pert opportunity for showing that they were more sagacious, satirical, and foreseeing, than the believers in the wisdom of God. They turned over the pages of the Bible, to controvert the historian and put the prophet to shame. They never approached it on their knees, with their heads bowed, as before the oracles of the supreme Lord of Wisdom, with the supplication on their lips, that the weakness of their human intellect might be strengthened by the strength of the divine; that their natural blindness might be washed away in the fountain of that uncreated light, which swells forth by the throne of the Eternal; that all unworthy passion of human applause might be purified; and that, let what will be the sacrifice, they might be led into that sacred and elevating knowledge, which is better than life itself, and loftier, immeasurably loftier, than its haughtiest vanities.

If the infidels of the last age had thus sought truth, they could have found it, and the world would have been spared the guilt and folly which at length burst out in the French revolution. If the champions and converts of popery at this moment would do this, popery would perish away like stubble in a flame. If they will not, their delusion will only gather thicker round them, until it engenders a revolution, to which the fury and the havoc of the past were but the convulsions and spectres of a dream.—*Religious Magazine.*

WAY OF TRANSGRESSORS.

A writer in the Norristown (Pa.) Register, remarking on the recent execution in New-York, says—"Avoid even the appearance of evil," are the words of wisdom; and we have never been more convinced of the truth of this passage, than in the contemplation of the fate of the miserable being whose end we have just recorded. A very few years since, Richard Johnson was for some time engaged in the office of our neighbour of the Herald, and he walked our streets as gay, erect, and joyous, as any one among us. Possessing a fair and unblemished reputation, and a profession which would have secured to him at least a competence, he could look forward, through the vista of years to come, and behold a rich perspective of happiness to himself, pleasures to his friends, and usefulness to those around him. Were these flattering prospects to be realized? Alas! too soon "the appearance of evil" became familar. *Infidelity,* the parent of vice, led the van; crime, wretchedness, and despair, followed in her train. Then came the plumed troop, the sable hearse, and the whole train of attendants on a public execution; and an ignominious death and a blighted name closed the scene."

INSPIRATION OF ASTRONOMY.

There are several recorded instances of the powerful effect which the study of astronomy has produced upon the human mind. Dr. Rittenhouse, of Pennsylvania, after he had calculated the transit of Venus, which was to happen June 3d, 1769, was appointed at Philadelphia, with others, to repair to the township of Norriston, and there to observe this planet until its passage over the sun's disk should verify the correctness of his calculations. This occurrence had never been witnessed but twice before by any inhabitant of our earth, and was never to be again seen by any person then living. A phenomenon so rare, and so important in its bearings upon astronomical science, was well calculated to agitate the soul of one so alive, as he was, to the great truths of nature. The day arrived, and there was no cloud in the horizon. The observers, in silence and trembling anxiety, waited for the predicted moment of observation. It came; and in the instant of contact, an emotion of joy so powerful was excited in the bosom of Mr. Rittenhouse, that he fainted.

Sir Isaac Newton, after he had advanced so far in his mathematical proof of one of his great astronomical doctrines, as to see that the result was to be triumphant, was so affected, in view of the momentous truth which he was about to demonstrate, that he was unable to proceed, and begged one of his companions in study to relieve him, and carry out the calculation. The instructions which the heavens give are not confined to scholars; but they are imparted to the peasant and to the savage. The pious shepherd often feels a sudden expansion of mind, while attempting to form an idea of that Power, which spread out and adorned the heavens with so many worlds of light.—*President Chapin's Inaugural Address.*

From the New-Hampshire Observer.

"*Tuck in your ruffle, Thomas;* we have a few nails to make," said a blacksmith to his son, as he came from school at 12 o'clock. Thomas tucked in his ruffle, and took off his coat, and was a blacksmith till he had earned his dinner, and then he ate with a good relish. "Pull out your ruffle, Thomas; it is school time now," said the father. This is the picture of one day; but it would answer just as well for a good many others. Thomas expected it; and felt as happy at the anvil with his ruffle tucked in, as his mates at their play.

It would be no bad notion, "in these hard times," for many a young man to *tuck in his ruffle,* and swing an axe, or hold a plough, or make a nail; for many a young man, whose expectations of riches from the gains of trade are sadly disappointed, to earn a living in some calling which the world *honours* less, but *pays* better—some humble occupation, which, while it holds out no *delusive* hope of immense wealth, by a single speculation, *assures* him of competent food and raiment.

We would here recommend agriculture, in a special manner. Not such farming as consists in first running in debt for lands, & mortgaging them back for payment; then borrowing money to put up fine buildings, and then hiring men to carry on the farm. No! This is not the way. But lay your own shoulder to the wheel; tuck in your ruffle, and earn your bread by the sweat of your brow. It will be the sweetest you ever ate.

OLD EXPERIENCE.

ANECDOTE.

When a person endeavoured to convince Henry IV, King of France, that his excessive clemency in pardoning all his enemies would prove injurious, he observed, "You may catch more flies with a spoonful of honey, than with a ton of vinegar."